

3« "Utopia" the Antithesis of "The Prince."

leads him, however, to make an exception in his favour, and to put in Raphael's mouth a panegyric of the man to whom England owed the policy which ended the Wars of the Roses and united the Houses of York and Lancaster.

Utopia is the complete antithesis of the "Prince," and, had it been written later, might be taken as a set reply and an antidote to it. Its author has nothing but scorn for the villainy that passed for international politics and the oppression that constituted government. Philosophers, he opined, should employ their wisdom for the instruction of kings. Commonwealths, he argues, quoting Plato, obtain felicity if philosophers be kings and if kings give themselves to the study of philosophy. To speak truth to kings, returns Raphael incredulously, would be to make oneself a laughing stock. And then he introduces us to the court of the French monarch, where the courtiers are busy hatching a conspiracy to conquer Milan, Naples, Venice, Flanders, Burgundy, and racking their brains to find expedients to this end—how, for instance, to bribe the Emperor Maximilian, King Ferdinand, and the Swiss, and how to win over the English and keep the Scots in readiness to checkmate them in case they turn hostile. Master Raphael's advice to the King of France, and indirectly to the King of England as well, is not to study how to get more territory, but how to govern that which was already too large to be well governed by one man, not to disturb and afflict Europe by the constant alarms and miseries of war, but to enrich and make France flourishing and endear himself to his subjects, rather than waste the revenue in war and destroy his people. "This, mine advice, Master More," concludes Raphael, "how, think you, would it not be hardly taken?" "So, God help me, not very thankfully/" his listener is forced to reply.

From international politics More turns to internal government, and comes down on the devices by which Henry VII. made the administration the art of enriching the king at the expense of the people. Witness the expedients of monarchs for raising money. One device is for the king to raise the value of money when he must pay any, and diminish it when payment is due to him, so that he may pay a large sum with a few coins, and receive much more than is his due. Another